

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

R. M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3. 4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1907.

4.

QUESTIONS OF THE HOUR.

TRANSFORMATIONS IN THE FAR EAST.*

REV. A. J. BROWN, D.D., SECRETARY OF THE PRESBYTERIAN BOARD, NEW YORK.

This is outlook night, and we are to consider the situation in some of the great mission fields of the world. The committee has asked me to speak of the changes that are taking place in that group of countries which we collectively term "The Far East."

The subject has been so much discussed not only in addresses but in newspaper and magazine articles and books that it has become familiar to many of you, and yet it has such tremendous relations to our foreign missionary problem that it has a proper place upon this programme. Trite, therefore, though the subject may be to some, let us remind ourselves to-night of some of these great changes.

THEN AND NOW IN JAPAN.

There are men and women in this audience who can doubtless remember when Japan was regarded as one of the inferior heathen nations, when the Japanese had never seen a ship, when they had a law pronouncing the death penalty

upon any Japanese who left his native land, and when there was a statute that if the Christians' God Himself should set foot upon Japanese territory He should pay for it with His head. Then Commodore Perry opened the ports of Japan; then a commission traveled widely through Europe and America to see what Western nations had to teach; then feudalism was abolished; then a modern educational system was established. To-day all the currents of the modern world are flowing freely through Japan. That nation which fifty years ago did not own a ship, now sends its steamers to the uttermost parts of the earth. Those people who a generation ago knew absolutely nothing of the steam engine or of the electric motor are now managing steam and electric machinery as skillfully as any people in the world, and, after having efficiently equipped themselves, they have not only defeated but humiliated the alleged greatest of the white nations of the earth. Marvelous are the changes which have taken place in Japan. If we are to follow out the word problem, Japan is the problem of the imperial dominant power of the non-Christian world. Think, if you will, what the conversion, such as it was, of Great Britain has meant to the world. Fully that will be met by the Christianization of the Great Britain of the Far East.

*Spoken at the Centennial Anniversary of the Haystack Prayer Meeting, New York, November, 1906, and published with permission of the author.

AN OPEN DOOR IN KOREA.

Even more recently has Korea been opened. It was not until 1882 that it ceased to be a hermit nation. Within comparatively recent years the Japanese have been reconstructing Korea politically. On the 17th of November last, the Emperor was forced virtually to abdicate, so that to-day Korea is practically a Japanese province. Railways are being constructed through the interior. The traveler from Eusan to Seoul can take his meals in a dining car. Trolleys speed through the streets of the capital, and the electric telegraph reaches all the leading cities. Korea is undergoing kaleidoscopic changes. What a strange irony that a yellow and heathen nation, Japan, should have fought for the world's open door in the Far East against a white and an alleged Christian nation, Russia! For that was the profound significance of that war that was fought out on the plains and in the valleys of the erstwhile hermit kingdom, and to-day as the result of that war every door of opportunity in Korea is more widely open than ever.

STARTLING CHANGES IN CHINA.

There is something stupendous and appalling about the transformation in China. The problem there is the problem of the vastest of the non-Christian nations of the world, and, I believe, the nation that in the far future will more mightily influence the world than any other of the present non-Christian nations.

Let us remind ourselves in this hurried review of a few of the changes that are taking place, even though they have been quite familiar to us. Take that decree of Aug. 29, 1901, which abolished the old literary examinations. Prior to the issuance of that decree, a Chinese might believe that the world was flat and

went around its orbit on wheels, or that a lunar eclipse was caused by a dog trying to swallow the moon, but if he could only prepare a high-sounding sophomoric declamation about the old Confucian classics, every avenue of preferment was wide open to him. But on that memorable day, the Empress Dowager directed, not only that these examinations should be abolished, but that in the future every Chinese who wished to hold office must pass an examination upon Western arts and sciences and Western governments and methods. I hold in my hand the examination papers which were used in the various provinces. There is no time to read them all, but think of the significance of such questions as these: "What improvements are to be derived from the study of foreign agriculture and commerce? What are the chief ideas underlying German prosperity? How do foreigners regulate the post office, railways, banks, schools and taxation? How do they get faithful men? How many sciences, theoretical and practical, are there? Explain free trade and protection. What are the military services of the world? What is the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine on the Far East? Wherein lies the naval supremacy of Great Britain? What would be our best currency? How shall we get funds and professors for the new education? What is the policy of Japan? State the educational systems of Sparta and Athens. Which nation has the best stamp duty?" and kindred questions. That decree meant that the leading minds of this vast nation, comprehending nearly one-third of the human race, who had been standing with their faces toward the dead past, executed an about face. They are now facing the living future. And because the Government

recognized the necessity of educational institutions in order that these Western branches might be taught, provincial colleges are being established in every part of the Empire, with subsidiary grammar and primary schools. Yuan Shih Kai, the viceroy of the imperial province of Chili, has established no less than five thousand schools in his province. A decree has gone forth that where there are no other suitable buildings available, the temples shall be turned into schools.

Consider that fifteen years ago there were no post offices in China except those maintained by foreigners for their own convenience, but that to-day there are eighteen hundred post offices. Consider that fifteen years ago there was not one vernacular newspaper in China, and that to-day there are 157 vernacular papers with a rapidly increasing circulation, and that one of them, published in the city of Peking, is a woman's newspaper. Consider that within the last year another decree has been issued abolishing cruel and unusual punishments. Consider that 17,000 of China's bright young men are being educated in Japan. Remember that commission which traveled through the United States recently with a view of ascertaining what Christian America has to suggest to China in the strategic hour. Remember that opium is the national curse of the Chinese, as intemperance is the national curse of our country, and that one of these recent decrees forbids any office holder in the Empire smoking opium and enunciates methods which look to the abolition of the traffic within a decade. Fancy the strenuous President of the United States issuing an order that any office holder who touched liquor should be deprived of his office!

More recently the Empress Dowager has issued a decree commanding Chinese

women and girls to unbind their feet. Perhaps the most significant of all was that edict issued by the viceroy of two of the great provinces of China. That edict recites that Americans and Europeans are far inferior in natural qualities to the Chinese, and yet that they have obtained greater power in the world. The viceroy asks how is it that these inferior white men have managed to obtain greater power than the superior Chinese, and he proceeds to state that it is because the white men have had the advantage of a book, and he therefore directs that the New Testament be taught in all the schools of his provinces in order that the Chinese may attain this power also. Whatever we may think of the motive that prompted that decree, are we not reminded of the solemn words that God's word shall not return unto Him void?

THE KING OF SIAM PROGRESSIVE.

In Siam, the most progressive monarch in Asia, with the exception of the Mikado of Japan, is introducing many changes. He has abolished slavery. He has made the Sabbath a legal holiday. He is rapidly extending modern improvements throughout the kingdom. He has issued a decree abolishing gambling in every city, except in the capital. And why not in the capital? Because the revenue from those gambling hells in the city of Bangkok forms so large a portion of the revenue of the State that the kingdom cannot spare it unless the import duties can be raised; but under the treaties between Siam and Western nations, the import dues cannot be increased without the consent of the Western nations. We therefore have the remarkable and the rather humiliating spectacle of the Buddhist king of Siam unable to abolish the curse of gambling in his capital because the alleged Christian nations of the earth

have thus far not given their consent.

THE OPPORTUNITY OF TO-DAY.

I have not time to speak of the situation in the Philippine Islands. Let me simply remind you in passing that it is less than eight years since the guns of Admiral Dewey on that bright May morning brought that vast archipelago into specific relations with our own country, and during these years remarkable transformations have taken place among the 7,655,000 people whom we are calling to-day our little brown brothers. Everywhere throughout the Far East we note the impact of revolutionary forces. Not always is this impact beneficent in its character. The vices of civilization are going with its virtues, and yet we cannot but observe that the hammer of God is breaking up the stagnation of the past; that to-day every door of opportunity is wide open, and that transformations are taking place literally stupendous in their character. It verily seems as if to-day, in a more sublime sense than ever before, a mighty angel has set one foot upon the sea and the other foot upon the earth, and with a loud voice cries to Christian America: "I have set before thee an open door." Opportunity is obligation. We can go with the gospel at this formative period, and because we can go, we ought to go.

ALL THESE NATIONS UNDERGOING A SPIRITUAL CHANGE.

More significant still, these nations are not only undergoing these vast political, commercial and social transformations, but they are undergoing a spiritual transformation as well. Would that there were ample time to speak of the readiness of these peoples to hear the Word of God. Did I not say a moment ago that it is hardly more than a generation since Japan was opened to the world? To-day there is an alert, aggressive, ambitious

Japanese Church of over fifty thousand adult communicants. Whereas in most countries Christianity has begun with the lower classes and worked up; in Japan Christianity began with the middle and upper classes, the Samurai. It has been said that the influence of Christianity in Japan is a hundred times its statistical strength, for whereas only one man in every thousand of the Empire is a Christian, one in every hundred of the educated classes is a Christian. The editors of three of the leading daily newspapers in the city of Tokyo are Christians. Thirteen members of the Lower House, as we would call it, the House of Representatives, are Christians. It is not long since a great gathering of peers in the city of Tokyo stood upon their feet and repeated in unison the sublime words of the Apostles' Creed: "I believe in God, the Father Almighty, and in Jesus Christ, His only begotten Son." But it would be a mistake to suppose that Japan is already a Christian nation. There are over forty millions of unevangelized people still in that imperial nation of the non-Christian world. All over Japan thoughtful men are saying that the nation has drifted away from the old basis of morals and that it has not yet securely anchored itself to a new basis. If we are to evangelize Japan, we must make haste. No other nation on earth has been more kindly regarded by the Japanese than the American. Our missionaries have been respected in every part of the empire. We may only regret at this time that the fanaticism and the race prejudice in California have suddenly chilled this enthusiasm. I read only yesterday the letter of a gentlemanly Japanese, who said that the Californians were barbarians. That is the opinion that the Japanese are beginning to form of some people in this country.

In Korea it would take two hours just to speak of the wonderful works of God. There has hardly been anything since the Day of Pentecost more inspiring. Business men like to know what percentage of increase results from an investment. Well, the actual net increase in the communicant membership of the Presbyterian Church in Korea last year was 21 per cent., and that does not count a great host of catechumens. Dr. Gale tells us that the nephew of the emperor, the cousin of the emperor, the brother of the empress, the governor and the chief of police in Seoul are Christians. The missionaries in Pyng Yang, the second city in the country, decided last winter to have a house-to-house canvass. Ten years ago men going out for such a canvass as that would have been stoned, but the typical experience was that of one man, who reported that he visited ninety-eight houses, and that in ninety-seven of those houses he was kindly received. In the evening these helpers poured into the great church in Pyng Yang, a church which seats two thousand, bringing with them the people whom they had approached during the day. As the result of ten days of service of that sort, 1,120 adults confessed Jesus Christ. Do you know the story of Syen Chun? It was not open as a station until 1901, five years ago. Already there are in Syen Chun station 6,507 communicants. How eager these people are to hear the Word of God! The missionaries decided that they would invite all Christian men and women upon whose hearts lay heavily the burden of their unconverted friends, to come to the city of Pyng Yang for special instruction, and they came from all the surrounding district. One man walked 390 miles in the month of February over mountains and through valleys and fording icy streams that he might

reason with the missionaries and learn how he might more effectively speak of Jesus Christ to his unconverted friends. At the close of that conference the missionaries said, "Now we will take up a collection of service. How many of you are willing to pledge days to be spent in telling your countrymen about Jesus Christ?" One man stood up and said he would pledge four days; another said he would pledge eleven days; another one fifteen; another one two; and when that marvelous collection had been completed, it was found that 1,190 days of actual service had been pledged for Jesus Christ. I sometimes think I see them, those poor but glad-hearted Koreans, as they go about the villages of that far-away kingdom with the old, old story of redeeming love in Jesus Christ. If the people in Boston and New York would go about the evangelization of these great cities as those poor Koreans are going about the evangelization of their country, they would be taken for Jesus Christ.

GOD PREPARING THE WAY.

How wonderfully God prepares the way by His Spirit. Two missionaries wrote that they went to a village where they had never before preached. It was announced that they would speak in the evening about Christ. The people gathered and filled the little room, and the missionaries reasoned with them about 11 o'clock, finding a strange readiness to listen. Then, as they were weary and the hour was getting late, they dismissed the audience, went into an adjoining room and tried to sleep; but the people did not go away. They remained and talked one with another, and the murmur of their voices prevented the missionaries from sleeping. Along about 2 o'clock in the morning, they went back and they said to the people: "Why do you not go home? It is very late and

we are tired. Why do you not go to sleep?" The head man of the village replied in substance: "You have told us that the Power of the air is not an evil spirit trying to injure us, as we have always supposed, but a loving Father who has given His only begotten Son for our redemption, and that by faith in this Son of God we may have pardon for our sins, peace and joy and victory. How can we sleep after hearing that?" How could they, indeed? And the missionaries forgot their weariness and sat down and communed with these poor men and women until the morning dawned. How could they sleep?

CHINA SINCE THE BOXER REVOLT.

In China, you would not suppose there would be any more converts, would you, after the horrors of the Boxer revolt? The secular newspapers all over the country told us six years ago that the end of missions in China had come. "How foolish it was ever to try to think of converting a people like the Chinese?" What is the situation? The gospel of the Son of God has made more progress in China in the last six years than in any preceding twenty-five years of all the history of Christian missions in China. In the very province of Kwang-tung, where our missionaries were foully murdered a year ago, the net gain last year was twenty-three per cent. Dr. Hepburn, now living, told me that in 1840 he saw what was believed to be the only Christian in the Chinese Empire, and Dr. Corbett told me that when he went to China in 1863 he did not think there were one thousand Christians in the whole country. To-day Dr. Corbett says there are 150,000 adult Christians in China, and the number is rapidly increasing. Every part of that mighty empire is wide open to the gospel. Dr. Beattie, of Canton, now in this city, told

me yesterday that he thought our mission boards would be justified in closing some of our work in less productive fields and concentrating on China for the next ten years. The missionaries in other fields would hardly be willing to have the boards adopt that policy, but certain it is that one of the vast, strategic opportunities of the world confronts the Church of God in China.

PROGRESS IN THE PHILIPPINE ISLANDS.

Pass over to the Philippine Islands. A man who ought to have known better said at a conference in the State of New York, only two weeks ago, that Protestants ought to keep out of the Philippine Islands and let the Roman Catholic Church manage the situation, and that the people would then turn toward the Roman Church. Well, the Roman Catholic Church managed the situation in such ways for three hundred years that just as soon as the people had a chance to get at it they drove every friar out of the archipelago. They have gone back since, but it is Uncle Sam's bayonets that let them stay there. Do you know that the Protestant missionaries in the Philippine Islands are not having an opportunity for outreaching work because the people are crowding upon them in such numbers? Wasn't it seven years before the first convert was baptized in China, fifteen years before the first convert was baptized among the Zulus, and twenty years before the first convert was baptized in Mongolia? The first year the missionaries, the Presbyterians alone, baptized nine, and the next year two hundred and ten, and the next year four hundred and twenty-five, and the next year one thousand; and last year the Presbyterians alone baptized 1,599—thirty-nine per cent. net increase. The banner mission of the world to-day in our Presbyterian work is that Philippine

mission, and wonderful things have taken place in connection with the Methodist mission, and the Baptist mission, and the Episcopal mission.

BUDDHIST LEGEND.

I have not time to speak in detail of Siam, but let me simply mention in passing that legend of Buddhist theology, of which you may have heard before. It is to the effect that myriads of ages ago a white crow laid five eggs; that these eggs hatched one by one, and that there appeared from them in the upper world Buddhas. They believe that four of those Buddhas have now appeared and that the fifth and last is about to come; that he is to be better than all his predecessors; that he is to reign magnificently for eighty thousand years; that in his time all men shall become pure and holy, and righteousness and peace shall prevail. And as the missionaries go about telling the story of Jesus Christ, the people whisper to one another in awed tones, "Is not this he for whom we look?" And the priests welcome the missionaries to their monasteries and the nobles invite them to their palaces, that they may learn of the deep things of God.

GOD IS MARCHING ON.

And what more shall I say, for the time would fail me to tell the story adequately of these mighty transformations that are taking place in the Far East. There are signs, O Christian men and women, that the power of God is being manifested in most marvelous ways during the opening years of this twentieth century. In spite of difficulties, God's day is marching on. As the letters pour into our offices I sometimes feel that, like Ahimaaz of old: "I must now run and bear tidings of victory." The old is passing away; all things are becoming new.

The call of the Spirit of God that peals forth at this centennial conference of that memorable haystack prayer meeting is a call to renewed consecration to take advantage of these magnificent opportunities. I do not know what President Capen may have thought to be the dominant note of that remarkable celebration of the American board at Williamstown a few weeks ago, but as I stood there at that historic place I could not but think of the wonderful things that can be done by a few resolute men who believe in God. Father Hecker, the father of the Paulist Fathers of the Roman Catholic Church, once said: "I believe that a body of free men, who love God with all their might and who know how to cling together, could conquer this modern world of ours." Is it not true? In the name and in the spirit of the King of kings, faithful missionaries are to-day laboring in the uttermost parts of the earth, and as we survey the situation from the vantage ground of this present opportunity, we may say with an even deeper sense of meaning than the author intended:

"I have seen Him in the watch fires of a
hundred circling camps.
They are building Him an altar in the
evening dews and damps.
I can read His righteous sentence in the
dim and flaring lamps.
His day is marching on.

"He has sounded forth a trumpet that
shall never call retreat,
He is sifting out the hearts of men before
His judgment seat.
Oh, be swift, my soul, to answer Him;
be jubilant, my feet.
Our God is marching on."



There is no anodyne for heart sorrow like ministry to others.—*F. B. Meyer.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—In a letter to the Board, dated Feb. 2, 1907, Rev. Jas. S. Stewart, reports items of special interest:

The missionaries in this place are all in good health. There is but one case of serious illness among the native brethren. The case is that of an old man, who was converted from the Greek sect and joined us in 1877. He has been confined to bed for some five months, and is not likely to recover. His experience began with Drs. Beattie and Dodds, and he has continued steadfast in spite of persecution and poverty. His case is very hopeful and very encouraging to us to labor on. His conversation is chiefly about heavenly things. His aged wife and two daughters, his only son and his wife are all Protestant communicants.

Rev. R. J. Dodds, very unexpectedly to us, was present at the dispensation of the Lord's Supper two weeks ago, and assisted. He also preached for us last Sabbath. The new missionary, Rev. A. J. McFarland gave us a discourse in English on communion Sabbath, which was translated for the benefit of Arabic hearers.

The schools in Latakia are doing good work. The hospital is most of the time crowded, and Dr. Balph may be said to be considerably overworked with that and a very large number of out patients; but he seems ready for any emergency.

The work in the out-stations of Tartous, Bahamra, Jendairia, Gunaimia and Inkzik is progressing favorably. There are day schools in all these places, except Jendairia and Bahamra, where the population is Ansairia. The evangelist keeps on visiting from village to village, read-

ing and talking with seven or eight persons daily. On the Sabbath his audience numbers from ten to twenty or twenty-five.

Cyprus.—Writing March 7, 1907, Rev. Walter McCarroll, of Larnaca, says:

On Saturday last I journeyed once again to Kyrenia, and though the weather was wet and cold and the roads bad, yet one had quite sufficient reward in the magnificent view of the Taurus Mountains over on the mainland which Kyrenia affords in the winter. There is so much radiation in the summer that the mountains can be seen but dimly through the haze, while in the winter the atmosphere is so clear that one can see to a distance of anywhere from sixty to eighty miles across the blue waters of the Mediterranean far inland to the snow-covered mountains of Caramania. Rarely does one get such a combination of sea and land, and as the observer watches the glinting of the sun's rays upon the distant white-robed hills, instinctively his heart pays homage to the great Creator.

The occasion of my visit to Kyrenia at this time was the observance of the Sacrament of Baptism. In the morning service there were presented in contrast two pictures of family life, in which were depicted the blessed results of faithful parental teaching and training as set forth in the childhood home of Samuel, and the lamentable consequences of parental unfaithfulness and carelessness as manifested by Eli in the training of his sons. In the afternoon parental duties and obligations were still further set forth from Gen. 18, 19, and after ex-

pounding briefly the nature and design of baptism, the infant son of Mr. and Mrs. Kassilian was baptized. Though the brethren were but a handful, yet the parents present represented more than twenty children, and if they prove faithful in the training of their children, what hope there is for the next generation! One brother said that as concerning the training of his children, he felt like the Publican in the Parable, he could but beat upon his breast and cry, "Lord, be merciful to me, a sinner."

In the evening we met again for prayer and informal discussion of any point that anyone wished to have light upon; for example, "Why Sprinkling rather than Immersion?" "Why not have godfathers and godmothers?" "Are not godfathers and godmothers necessary when baptizing children of parents who are not members?" "Is it not better to have individual communion cups?" "What is the meaning of 1 Tim. 2, 15?" all of which gave opportunity to expound the Scriptural teaching on those various points.

The new buildings in Nicosia are practically completed and next Sabbath, March 10, we have appointed for the formal opening of the new church. No opposition has been encountered so far and none is expected. There is before us also Communion in Larnaca on the 17th of this month, and meeting of Commission in Latakia on the 29th.

The weather has been unusually cold this winter, but we are thankful for good health on the part of all the mission workers.

Word has just been received of the sudden death of Rev. Henry Easson. Our hearts are sad because we feel that we have lost a fellow worker and a sympathetic friend of the Cyprus mission. He was a man honored and respected by all and his memory is held dear by many who

are not connected with the mission. Inquiries are frequently made as to the whereabouts of Mr. Easson, and the inquirer always describes him as a very excellent man. He did good work when in Cyprus, and his labors have not been in vain in the Lord. He was a good man and his works do follow him. May the Blessed Comforter sustain and comfort the beloved ones left behind is the prayer of our hearts.

Tak Hing Chau, China.—This letter from Dr. Kate McBurney, dated Jan. 14, 1907, did not reach us till March 11.

The new year has opened up with increasing opportunities. The workers are busy in their respective departments. At present all are in fairly good health and nearly all in excellent working condition, for which we are very thankful.

The hospital is not quite finished, but it has reached the point where our work is not hampered as it was. Both men and women patients have entered, and the people who know us seem to have more confidence as the work progresses. It is interesting to hear the Christians as well as a good number who are not, telling new people how good the hospital is. Some fear to remain where other sick people are, and they are superstitious in many ways. A very well dressed Sin Shang came last week to get some one to go and see a child three years old who had been unable to speak or cry for ten days. The child's condition, although serious, warranted hope for recovery. The chief danger was that he should die of strangulation from migratory parasites, so needed constant, intelligent oversight and treatment as well as medicine. They could not be persuaded to bring him to the hospital until they should try the medicine alone. He had been having convulsions at intervals, and we told them that we

could not reach them in time to help if he remained at home, but they remained firm, and we have heard the child died the next week. We do not know anything further about them. They were entire strangers. They were not poor, as the father had a silk gown and velvet over-vest or jacket, and they paid the fee without hesitation. They perhaps consulted the divining blocks. We were in a small temple in the country one day with two of our women. One of them picked up two curious pieces of wood, something in shape like half a large pear. They were old and worn. The women told us what they were and how the Chinese used them. Afterward our teacher explained them more fully, and, no doubt, there are some things about them we do not yet know. They are to be taken in the hands and dropped to the ground before the altar. If the convex sides come upward, it means "somewhat good." If the flat sides come up, it is "not good." If one is up and one is down, it is "very good." So the Chinese use them to decide problems. If a Chinese man or woman considers a matter and wishes to consult the idol, this is their way. Perhaps they make a little offering to the idol, and then take whatever the divining blocks say. Perhaps the parents of that child did this. We do not know. One of our Christians told us they were afraid to bring the child in, fearing he would die, as they had given up hope of his recovery, and it would bring bad luck if their child should be the first to die in the hospital.

Seven years ago, a man in Kwong Si, the province west of us, for some misdemeanor, had his left ear *almost* severed. This marked him so that no one would call him to do work, and he became an outcast to subsist by begging. Recently a young boy, perhaps in his middle teens, came to the dispensary for the healing of

an abscess. He is a beggar, cast out by parents because too lazy to work. He believed the doctor was healing him, so brought a fellow beggar to see if he could also be healed. It was the man with the cut ear. Dr. Wright told him his ear might be attached if he would come to the hospital for a week or more. He assured the doctor that he had nothing to live on and must do his daily begging, so could not remain here, but would come in daily. To this the doctor agreed. The operation was performed and the ear replaced and now the man can go home and see his only son who is eight years old, but whom he has not seen for seven years.

While under Dr. Wright's care he read Matthew's gospel and the Acts and already seems interested. He can read, having been taught by his father who is a Sin Shang. The man never dared to show his face at his home after his ear was cut, as they would not have acknowledged him. Now he says he can leave off begging and that he will go to work.

A former patient came walking into the hospital the other day alone and said he had walked over ten miles. He had been blind and by a simple operation can now see to work and get about, although his vision will always be defective. He was so happy and so thankful that he wanted to come back and tell us. He told us what we did not know before, viz.: that he had once gone to a large hospital in a port city where he was told that his case was utterly hopeless. When the hospital was going up I found myself often wondering how long it would be before the patients would be willing to submit to operations. They are already coming, begging us to operate, and have—a few of them—far more confidence in the foreigner's skill to do what is to them impossible, than the facts warrant. Blind persons are especially importunate.

Dr. Wright had a patient recently who had come to be operated on for an aggravated case of scabies. It need not occasion surprise when I say the doctor could not be induced to flay the man even under an anæsthetic.

Our communion is to be on Sabbath of this week. Those of you who have been especially interested in Ah Sam, and especially those who have been praying for his wife, will rejoice to know that to-day, Jan. 18, she was examined and received as a member of the Covenanter Church of Tak Hing. She was received as an applicant at the last communion and has been under instruction whenever she had opportunity. She showed commendable earnestness, and is happy to be received. She is a nice little wife for Ah Sam, and will keep on learning. It will be some time before she is his equal in intelligence, and Christian experience. Now, pray for his mother. She is not to be ranked with the opposition by any means. She says the Jesus doctrine is good for the young, but she is too old to change and too stupid to learn. She is neither so very old nor very stupid either. We hope she will soon learn the way.

Ah Park, who is a cousin of Ah Sam, was married recently. Two of our Christian women were the "middlemen" in securing the wife, so were invited to the wedding. A geomancer consulted his books and announced that if either of these two women went to the wedding she would die immediately. This was reported to the women. You may imagine the effect of life-long training to believe in these geomancers, and both women were free to admit that they had a fight for it. Tai So was one of them. Her husband's people pleaded with her to be sensible and stay at home, as her little boy was too young to lose his mother. Her own mother, not a Christian, came and

urged her not to go. She told them all that she was not sure that she would go, as it was a long way out into the country, but if the day was good she would be glad to go. They were to start after noon. The morning was damp and the rain threatened, so she gave it up. Ah Sam and Lau Yung urged her to go anyway. Ah Sam said, "You have faith to believe that Jesus is able to protect you, and if you stop for a little rain your faith will be weaker." She went. She confessed afterwards that she was rather glad of the rain for an excuse, but when once she had decided to go she had peace. Just before she started she came in and asked us to pray for her. She went off apparently happy. She returned after the wedding, living, and reported her health better than usual. She said very many people were talking about it. We asked her if she knew of any one who had died under such circumstances. She said no Chinese person would dare disobey the geomancers except a Christian. No doubt this is their training for generations, and no wonder if a new Christian should have to wrestle before the victory came.

A young man came from a distance and applied for baptism and in due time was received into the church. When he went home he was bound and beaten for it, his own brother assisting in the persecution. Some time later the brother came to the mission and spent considerable time in arguing against the doctrine. He made a second visit and bought some books. This week he and three others came asking to be received into the church. These four proved to know considerable of the doctrine, and although not yet received as members they are considered as very promising candidates. These four young men meet every evening and worship the true God. They have been persecuted

somewhat already. We hope they will escape being bound and beaten. Rev. A. I. Robb said the face of the one who had helped to bind and beat his brother beamed with joy as they talked.

Among those who have applied five have already been received. One is a brother of "Farmer Tom," who otherwise is one of our book sellers at present instead of a farmer. One is Ah Sam's wife, one is a girl in the school, who applied last spring, one is an old lady who has believed for a long while and whose son is a Christian, another is a woman in the hospital for cancer of the face.

The first ward opened for men is full and the second has been opened for the overflow. There is a private room, which we will use for either men or women. The first occupant was a man who had a tumor removed from his shoulder. The day he vacated it was occupied by a woman who has come to be healed of blindness. There are five women in the woman's ward. Two of these are taking care of patients. We have daily clinics for outside patients. One old lady who came to take care of one who had an operation for cataracts said at once that she wished to be baptized, as she had no way of making a living, and wanted us to call her to work. We told her that we did not call all who were baptized, and that very few of those who were then at work on the hospital were Christians, so she quit asking. To-night after services she said, "This doctrine truly is good. I must learn it." To-day when Mr. Robb was examining the "cancer woman," he asked her if she suffered much pain. She said, "Oh, yes, my eye gives me pain, but my heart is happy." The eye is entirely gone and the disease is spreading in every direction excepting toward the other eye, but she still speaks of it as her "eye," as it first began there.

The dressing now covers one half of her face, excepting close to the mouth, but Mr. Robb said she had enough sunshine on the well side to spread liberally over her whole face.

A class for the men and one for the women are now being carried on in the hospital, and morning meetings for worship have been started. The latter under the management of Leung Sin Shang, the former taught by Ah Sam and Tai So respectively. The latter, with two other Christian women, this week presented two copies of the Ten Commandments with the Lord's Prayer, in large characters on white muslin, for the two classes in the hospital. This is a large gift for them.

Both schools closed yesterday for winter vacation. A communion is to be held next week in Che Tsai, or the Chung village. Four from that place applied for membership some time ago, who will probably be received, and others may apply. Since beginning this Mrs. Rev. J. K. Robb has been ill with malaria, but is better. She has consented to take a little trip for rest and recuperation, and she and Mr. Robb expect to leave after communion. She had not quite recovered her usual robust health after Dengue fever, and the malaria mosquito seems to recognize in convalescents a ready prey. We were once informed that mosquitoes come once a year in China, viz.: from January to December, so we are now at the beginning of the mosquito season and must be careful.

The rest are all well. The reading room, chapel and boys' school building progresses. We may soon see it under roof.



An official letter from Rev. A. I. Robb, dated Feb. 7, contains an item for the press:

Others have doubtless written of our Communion season (Jan. 20). The remarkable features were first that, in spite of its being winter time and the Che Tsai were not expected, we have the largest attendance in our history. The second feature was the large number of enrollments of catechumens. Twenty-five have enrolled in two months and over twenty of them were enrolled at communion. Moreover they are a good class of people and five of them are of the *literati*, and one is a first degree graduate. They are having a good deal to stand, but we hope to have the root of the matter in them.

The following Sabbath (Jan. 27) Mr.

Kempf and I went to Che Tsai. Eighteen communed at the first celebration of the Lord's Supper ever held there, sixteen Chinese. Two applicants were enrolled and three persons baptised. The audience was forty-five on Sabbath. A third point worthy of notice is that these present applicants represent at least five new towns where they are the first Christians, and so our work spreads. A number of these applicants are people with whom we have had no personal contact, our members having gotten hold of them and given them what instruction they have received and in nearly every case they had a clear knowledge of the way of salvation by faith in Jesus.

AT HOME.

Allegheny, Pa.—The following items are from the Central Board:

FINANCIAL STATEMENT.

	On hand, Feb. 1, '07.	Receipts.	Expenditures.	On hand, Mar. 1, '07.
Southern Mission	\$2354.09	\$285.92	\$684.73	\$1955.28
Indian Mission	1227.23	390.73	266.66	1351.30
Sustentation	374.51	53.00		427.51
	Deficit.			
Domestic Mission	2154.77	233.40	95.00	2016.37

Domestic Mission.—Eight hundred dollars have been received for this fund from the sale of the Mansfield (O.) Church property.

Mr. Crozier met with the Board. It will be some time before a decision is rendered in the East Craftsbury Church case. We have fifteen members. The ten or twelve former members have not identified themselves as yet with any denomination. Mr. McFarland writes encouragingly of the prospects at Alberta. The largest attendance on any Sabbath during the month was thirty-four. We have now twenty-three members. Many inquiries as to land prospects are being received. A collection for the suffering

Chinese was taken up which amounted to \$17.

Indian Mission.—Letters patent have been issued by the Government for the 160 acres occupied by the mission to Synod's Board of Trustees. We have now a clear title to the property.

Mr. McCune was four weeks at the mission helping in the work. Mr. Carithers was away for two weeks helping in the anti-liquor and anti-cigarette campaign. Mr. Lloyd Ewing, of Olathe, will assist in the farming during the summer and Messrs. Thompson and Coleman, of the second year Seminary class, in the work of the mission.

J. W. SPROULL.

MONOGRAPHS.

TRIBUTE OF RESPECT.

The Session of the Central Allegheny Congregation mourns most deeply the death of the beloved wife of our pastor, **Mrs. A. M. Sproull**, on Feb. 25, 1907.

We voice the sentiment of our entire membership when we say she was a model pastor's wife, tactful, energetic, efficient, unselfish and sprightly, taking the lead in every good work in such a way as won the confidence and support of all.

The same characteristics she displayed in the many outside organizations with which she was connected and in which she was recognized as a most valuable member. The very large and very representative audience at the church services showed the estimation in which she was held in the community where she had lived.

It was at her request the services were "very plain and brief," no word of eulogy spoken. "My Saviour," she was able to say, "knows my trust, my life, my motives and my aim; that for me is enough." To her husband, her children and the brothers and sisters we extend our sincere sympathy. They know they are not forgotten in our prayers.

By order of Session.

W. A. RUSSELL, Clerk.

Approved March 4, 1907.

MISSIONARY LABORS OF HENRY EASSON.

It is with some diffidence that I attempt to comply with a request to write an account of the life and labors of the late Rev. Henry Easson. I do so with reluctance, because it was not his custom to "sound a trumpet before" him, nor was it his desire that others should

do so. He was a man whose quiet, retiring disposition rendered him liable to be misunderstood, and only those who were intimately acquainted with him knew him as he was. They, however, will always remember him as an associate wise in counsel, ready in emergency, self forgetful, willing to assist in the bearing of burdens, prompt to pour oil on the troubled waters, a diligent worker and a faithful friend.

The life of such a man is always an incentive to others, and in the hope that it may encourage the young men of the Covenanter Church to prepare themselves to fill the vacancies in the foreign field, I write this sketch.

My acquaintance with Mr. Easson began on his landing in Latakia in the first week of January, 1873.

In the early summer of 1872 the Church was saddened by the death of Rev. S. R. Galbraith, who had been but six months in the foreign field. It was the judgment of the Synod that his place should be filled at the earliest possible moment, in view of the time needed to acquire enough of the language to enable a missionary to enter on active work. Mr. Easson had then completed his third year in the Theological Seminary, and upon the suggestion of Prof. Sloane, he took the matter of the foreign field into consideration. There was the fact that his theological course was incomplete, but the urgency of the case made the Church willing to ordain him, and he was willing to forego the advantages of the remaining year. He was licensed and ordained on October 15, 1872, and a little later he, with his wife and son of four years old, sailed for Syria. A short time previous they had buried a younger son.

As soon as possible after his arrival, Mr. Easson began the study of Arabic, and he was a very diligent student. I can testify to his mastery of the intricacies of Arabic grammar. Like the most of our Covenanter missionaries, owing to the smallness of the force, and the multifarious duties, his study of the language was seriously interfered with by the pressure of affairs. Overwork was inevitable. In the spring of 1874, in March, we find Mr. Easson and Dr. Metheny engaged in making soup and distributing it to the famine-stricken population of Latakia. It was made in huge kettles and emptied into barrels, and I find a record of one day in which nearly 4,000 rations were served.

In the spring of 1874, after the transfer of Suadia to our Board, Mr. Easson went there for a while to oversee the labors of teacher Yakoub Hamden, who was to carry on a school for boys. This was a serious drawback to Mr. Easson's study of Arabic, as it took him far away from the most competent teachers. Yet in another sense, it was beneficial, as it separated him from English-speaking people, and compelled him to use Arabic. His first preaching was a table service at communion in Latakia in March or April, 1876, and from that date he preached regularly either in the villages or in town. His sermons were carefully studied, put into Arabic, corrected by his teacher and committed to memory. They were plain, forcible presentations of the truth.

After starting the school, as mentioned above, Mr. and Mrs. Easson returned to Latakia and spent the winter of 1874-5. In May, 1875, we find him back in Suadia overseeing the erection of a building intended to be used as a school and residence for a missionary. Here he still was in October of the same year,

though at some period between these dates he spent a while in Latakia, and moved into the first story of the new mission building there, for there Mr. Easson's son Georgie died, on July 28, leaving them again with but one child, Lizzie, then about two years old.

In order to get a correct idea of the amount of labor done by Mr. Easson we must keep in mind that much of the time from the spring of 1874, when Suadia was taken over by our Church, until March, 1882, Mr. Easson was oscillating back and forth between Suadia



and Latakia. We must remember that the distance is not less than sixty—perhaps nearer seventy—miles; that this must be traveled on horseback; that the road for the greater part of the way is over rough and steep mountains, with rivers to be crossed by fords or by rope ferries, before one can understand what is implied by these constant goings to and fro. Let me say just here that I do not think any family in our Mission during the fifty years of its existence has led such an unsettled life as that of Mr. Easson.

The first part of 1876 Mr. Easson was in Latakia again, helping Dr. Metheny in the building. Miriam Idibeya, one of our teachers, quaintly remarked, "The Doctor is Adam, and Mr. Easson Eve—a helpmeet for him."

In July of this year a second daughter was born to the Eassons, but she only lived eighteen days. They spent some time later in the year in Suadia, but returned to Latakia late in November. They were there during the last days of Mrs. E. G. Metheny, and it was Mr. Easson's strong arms that carried her down the very day before her death to see the chapel, which her generosity had provided—his hands which two days later helped to make her coffin.

So far as I recollect, the Eassons remained in Latakia from that time until 1881. In 1878, Dr. Metheny having been compelled to return to the United States on account of constantly recurring attacks of fever, and Dr. Beattie by the death of Mrs. Beattie, the Mission force was reduced to Mr. Easson, Miss Crawford and Miss Wylie. During this year Mr. Easson bought a lot, and built for himself a small house close by the Mission premises. A small one, for in the spring of that year Lizzie, their only remaining child, was taken away by diphtheria.

After the marriage of Miss Crawford in January, 1879, Mr. Easson was chosen Superintendent of the schools, which added to his labors. In a letter, written in February, 1880, we read: "Mr. Easson daily visits the schools, and examines them, besides arranging the classes, also preaches in the villages and fills the doctor's place in the pulpit here when he is ill or absent." And on March 3, 1880, in the report of the Commission, "Mr. Easson was continued Superintendent of all the schools."

But Mr. Easson was not to be long settled in his own house. A little later than this last date, the Mission decided to open in Suadia a boarding school for boys, and in May Mr. and Mrs. Easson went to take charge of it, and in this work they continued till the spring of 1882, when they went to the United States for a rest, after nine years of arduous labor. While in Suadia another daughter was born in 1881. She survives her father, and with her and her husband Mrs. Easson makes her home.

During the absence of Mr. Easson in the United States, Dr. Metheny removed to Asia Minor, and very soon after Mr. Easson's return to Syria in 1883, Dr. Beattie died, and Mr. Easson became senior missionary in the Latakia field. Two years later, by the resignation of Rev. Wm. Sproull, he was left the only minister in the field until the arrival of Rev. Jas. S. Stewart, in 1888.

But so many years of toil began at last to tell, and so much horseback riding to result in serious trouble. In 1893 Mr. Easson, after twenty years of service, resigned and returned to the United States. In addition to all that I have mentioned, Mr. Easson made a translation of the Reformed Presbyterian Testimony into Arabic, which has ever since been used as a text book in our Mission schools.

During the later years of his service he was engaged in a troublesome controversy with the Turkish Government over the confiscation of Mission property in one of the mountain villages.

At some period between 1883 and 1888 Mr. Easson had been led to open a school in the neighboring island of Cyprus. This school was taught by a native, and the Latakia missionaries visited it by sea from time to time. After the visit of Synod's Commissioners, in 1888, it was

decided to make Cyprus a center and to send out a missionary from the United States. Rev. J. R. W. Stevenson was sent out in 1892, but ill health compelled him to return in less than a year. In 1893 Dr. Foster and his wife were stationed there, but resigned and returned to the United States the following year. From that time until 1896 the work was carried on by supplies from the other missions.

In 1895, Mr. Easson, after considering the comparative hardships of the Latakia and Cyprus fields, and seeing that no one seemed ready to answer the call, offered his services to the Board and was accepted. Cyprus had the advantage of good roads, so that wheeled vehicles would do away with the wearisome riding on horseback. Here Mr. Easson worked from 1896 until 1902, when continued ill health forced him to retire. He returned to his native land a broken-down man, suffering much of the time from distressing headaches. He was dangerously ill during the time that Synod met in Hopkinton, Iowa. As he was able he preached in the vacant congregations, and he often remarked that he would rather preach for nothing than be idle. No one who heard him preach could help feeling that his heart was set on the evangelization of the world.

God mercifully arranged the circumstances of his sickness and death. He was brought to his own home, God laid His hand on him and gave him rest. His death was like a quiet sleep, and there was no suffering to wring the hearts of the watchers.

“So gives He His beloved sleep.”

(MRS.) MARY E. METHENY.

Beaver Falls, Pa.



The subject of the foregoing sketch of missionary labors was born in Dun-

blane, Scotland, April 20, 1841. On coming to America the following year his parents, Henry and Jane Bryce Easson, made their home in the vicinity of Walton, N. Y., where he obtained his early education. A student for some time at the Delaware Literary Institute, Franklin, N. Y., he subsequently attended Union College, and after a three years' course in Theology at the Reformed Presbyterian Seminary in Allegheny, Pa., he was licensed to preach the gospel and ordained to the work of the ministry by the Pittsburg Presbytery in 1872. In the autumn of the same year he was commissioned as missionary to Northern Syria, where he served the Church with great fidelity till failing health forced him to give up missionary work for a time.

After the life of singular devotedness described in the foregoing sketch by one who was in the same field and was a witness of his abundant labors, Henry Easson finished his course, Thursday, Feb. 14, 1907, in the sixty-sixth year of his age. At the funeral services, Rev. R. H. Martin, minister of the College Hill Congregation, gave a brief address on “His Response to God’s Call”: first, His call to give himself to Christ; then His call to service in the gospel ministry and to labor for Him in the foreign field; then His call to lay down the work there and return to this country on account of failing health; and finally, His call to come home to the heavenly rest and reward. Dr. McAllister, who was his first pastor at Walton, N. Y., told of his long acquaintanceship with Mr. Easson and bore testimony to his excellent qualities as a young man. Referring to his work in the Syrian field and his visit with him there in 1888, he mentioned his wonderful physical strength, and gave illustrative incidents that he had from

the lips of the natives. He then spoke of his mental power, his studious habits, his knowledge of the languages and his translation of the Doctrinal Part of the Testimony into Arabic, and remarked that beneath all his quietness and calmness there was a marvelous strength of character and purpose. The congregation sang the 67th Psalm, believing that it expressed the great desire and aim of his life.

A MISSIONARY TRIP.

Just before the holiday season I had the pleasure of accompanying Mr. A. I. Robb on an itinerary through a section of the country north. It was my first trip, so the sights and experiences were all new to me and of much interest.

Early Thursday morning we started out with two native helpers and two coolies. The coolies carried our blankets and other baggage in four great baskets. After tramping seventeen and a half miles through some picturesque country and over rather rough roads we stopped in a little village at the home of one of our members, a Mr. Che. Mr. Che is a Chinese doctor and it was in his drug shop that we visited and talked the Doctrine. The drug shop is a small dingy room about eight by ten; has a black dirt floor, low unplastered ceiling and is dusty and greasy like all Chinese shops. A large square hole in the ceiling looks up into a loft stored with all kinds of dried weeds, barks and roots. The wall on two sides of the room is lined with shelves and cupboards loaded with many small black earthen bowls. From the number of bowls I judge the Chinese use a great variety of medicines. Gazing upon the rows of black vessels with their red labels, I was easily led to imagine some of their contents—dried scorpions, bear's gall, snake's liver and other queer remedies for

which China is noted. Just after we arrived we saw the doctor's son fill out a prescription that contained eight ingredients, bark, gum, powders, dried leaves, roots, and all were thrown together in one package. At meal time our food was spread out on a counter where I suppose many a strange concoction has been put together.

Early in the evening the natives began to gather in. The shop could not hold more than a score, so they crowded around the door and window. They were very orderly and for two hours gave the closest attention while the message of life was being delivered to them. At 9 o'clock the people still showed no inclination to disperse, although many of them were shivering with the cold. So Mr. Robb stood out on a raised platform in front of the window and spoke for thirty minutes longer to the crowd of men and women in the street. Then all who could crowded into the little room and remained until after 10 o'clock listening to the informal conversation on religious subjects. The respectful manner in which the people listened and the interest they manifested made it evident that the gospel is taking hold upon them; and it also showed that Mr. Che is not holding his light under a bushel, but is dispensing spiritual medicines along with his remedies for bodily ills. At present Mr. Che and another man are the only Christians in Ha Long, but we trust that the seed sown will soon bring forth fruit, and we have reason to believe that before many days there will be a little company of believers there to hold up the banner of truth.

Mr. Che did not have sleeping room for us all in his shop, so he secured accommodations for Mr. Robb and me next door. This next door happened to be a coffin maker's shop. Our bed boards were

arranged beside a pile of twenty or more coffins. The pile looked rather weird in the dim lamp light, but we were too tired to give serious considerations to our surroundings and we retired wishing each other pleasant dreams. It was a cold night and the place had the atmosphere of a damp moldy cellar. We piled on all the covers we had and retired in overcoat and sweaters, but for some reason or other could not shut out the cold. So we spent most of the night tossing about in our endeavors to keep warm and to find a soft spot in the bed boards. Mr. Robb fared somewhat worse than I did. The middle board of his bed was about an inch higher than the boards on either side, so he spent most of the time trying to keep from balancing on the edges of that middle board.

The next morning we started for Sla Pong, a town of about ten thousand population. The distance is only seven and a half miles, but the road leads over the mountains and it took us four hours to make the journey. We secured accommodations in a large ancestral temple. The temple is just one large room with the roof covering only one-half of it. The rest is open to the sky. At one end of the room and under the roof is a long altar about four feet high. Behind and above the altar is a series of steps built up to the wall. On these steps are arranged in long rows the ancestral tablets of nineteen generations of the Chung family. There are 179 tablets. They are made of small slabs of wood about four by twelve inches and are artistically carved and painted with green and gold. On the altar in front of the tablets are three bowls and three lamps. Every morning and evening the keeper of the temple places sticks of burning incense in the bowls and pours a little oil in the lamps and lights them. This, no doubt,

is the worship and honor which this Chung family has been offering to the spirits of its dead every day for nineteen generations.

We were hardly settled down in the temple when the people began to gather in, and for the rest of the afternoon there was conversation about the Doctrine. Mr. Robb engaged two elderly men in conversation and it was interesting to note the pleased expression on their faces as they sat and listened. They seemed to be much pleased and gave assent to all that was said. They spoke of idol worship as if it were something in which they had lost all faith, and the way they spoke of the gospel led one to believe that they were thinking and hoping that here at last was something which would bring them the peace and joy which for many years they had been seeking in vain. In the evening about 150 men and boys gathered in and sat until a late hour listening to the preaching of the Word. Then Mr. Robb suggested that it was getting late and that perhaps they were wanting to go to their homes and did not care to hear any more. At once several voices were heard urging him to speak some more and saying that they would be pleased to listen. Mr. Robb spoke for some minutes longer and then the crowd broke up into little groups, with the native helpers and Mr. Che as centers, and there was animated discussion about Christianity.

I slipped off into a corner and proceeded to follow the usual Chinese custom of washing the feet before retiring. I thought the natives would be so interested in the discussion as not to notice me. But as soon as I began to make preparations they gathered round and I had to go through my ablutions while twenty or more gazed on and made casual remarks about the color of my skin and

the size of my feet. One interested Chinaman was kind enough to hold his lantern close enough so that everyone could get a good view of what I was doing. The last of the crowd did not leave us until they saw us spread out our blankets and were quite convinced that we were about to retire. Mr. Robb and I spread our blankets on some tables and slept under the shadow of the ancestral tablets. We did not find the tables any softer than the bed boards, but we managed to get in a few hours' sleep.

Our next stopping place was at Tam A Fook's, six miles over the mountains. Mr. Tam and his son are Christians and we stopped with them over Sabbath. About twenty neighbors came in to hear the Doctrine and they manifested the same interest as the people at Ha Long and Sha Pong. Several of them said they believe, and they will probably come at the next communion to be examined for admission.

Early Monday morning before daylight we "hit the road," a classical Chinese expression, and reached home about noon. The whole trip did not cover more than fifty miles, but a good part of it was over rough roads and over mountains, and we considered a mile of mountain climbing as good as five miles on the level. While we were working our way up one of the high hills, one of the native helpers was reminded of "Pilgrim's Progress" and very appropriately named it "The Hill of Difficulty." Notwithstanding the difficulties we were very much pleased with our trip and especially with the manner in which the people received us and the interest they manifested in the message. We hope soon to make another journey out in that direction.

JULIUS A. KEMPF.

Tak Hing Chau,

Jan. 18, 1907.

A MORRISON MEMORIAL.

It is proposed to erect in Canton, the largest non-Christian city in the world, a Y. M. C. A. building to cost at least \$100,000 gold. It is to be called

THE ROBERT MORRISON MEMORIAL

in memory of Robert Morrison, the first Protestant missionary to China.

When Morrison touched at New York on his way to Canton, he was asked: "Do you believe that you can make any impression on the Chinese?" To this Morrison replied: "No, I do not believe that I can, but God can." Humanly speaking, it was impossible, but not with God. The letters which Morrison wrote to the Board show us that he often heard, in secret, the voice which said, "Be of good cheer and He shall strengthen thine heart." It took faith in God, and in the Church; faith that God would open the door and permit him to lay the foundation, and faith in the Church that she would send forth laborers to carry on the work.

The obstacles in his way were almost insurmountable. The Chinese as a people were singularly unapproachable. They were satisfied with the traditions and superstitions of their ancestors. They were forbidden to teach the language to any one under the penalty of death. No foreigner was permitted to remain in China, except for the purpose of trade. This state of affairs called forth a sublime courage and a large faith. Then, too, the vastness of the undertaking was enough to discourage a weaker heart, but Morrison felt that the difficulties in regard to the extension of the kingdom of Christ existed only to be overcome.

Much credit is due to a few American merchants then living in Canton, some of them God-fearing men, who kindly re-

ceived Morrison as a visitor into their homes. After two years the East India Company offered Morrison the post of Chinese translator for the company. He accepted this position, as it would give him a standing among the people, so that he could go about more freely. Then his daily work of translating fitted him not a little for the work of preparing a dictionary and of translating the Scriptures. This door was opened for him and he entered in, but only considered this work as a means to an end, that of giving the gospel to the three hundred millions of China who were living and dying in ignorance of the gospel, for Morrison felt that he was debtor to them all.

After five years he had only a grammar and a dictionary to show for his labors, not a single convert. At the end of six years he had made a translation of Luke's gospel and the Acts of the Apostles. He had now the life of Christ in a readable form to put before the people, but the people were forbidden to read it. His publications came to the notice of the officials, who at once printed an edict against him and all Europeans who sought to undermine the Chinese faith. Morrison then quietly sent a translation of the edict home to the directors of the London Missionary Society, and announced that he purposed to go quietly and resolutely on, and the directors decided to encourage him by sending to his aid the Rev. Robert Milne.

In 1814 Morrison baptized his first convert, the first fruits of a great harvest which he believed would follow. In 1830, through Dr. Morrison's personal appeal, the American Board sent the Rev. Elijah Bridgman, and the American Seamen's Friend Society, the Rev. David Abeel to Canton. These were the first Protestant missionaries from America, and their coming greatly encouraged

Morrison. He began to feel that the Protestant world was becoming interested.

In 1832 Dr. Morrison could write: "There is now in Canton a state of society in respect of Chinese, totally different from what I found it in 1807. Chinese scholars, missionary students, English presses and Chinese Scriptures with public worship of God, have all grown up since that period. I have served my day and generation and must, the Lord knows when, fall asleep." Dr. Morrison was permitted to labor on for two years more before he was released and taken to his Father's house with the many mansions. His work was done, but the name of Morrison will always have a place beside those of Martyn, Judson, Carey and others, workers in the heroic age of Modern Missions.

And now there goes forth this appeal to the Protestant world, on the approach of the Morrison Centenary. It is proposed to erect in Canton, China, a Y. M. C. A. building in his memory. It is specially fitting that the name of Morrison be associated with the Y. M. C. A. Morrison was a young man, only twenty-five, when he landed in China. He stood for all that was good in Western civilization. His life in the midst of China's millions is an illustration of what China's young men may become by giving them the best we have.

Canton needs a Y. M. C. A. for various reasons. More young men are here than in any other city in China. Canton has become a world center. Almost all the Chinese who go abroad are Cantonese. The Cantonese are the most progressive people of all China. They have been the pioneers in business with the people of other nations. They are to-day the business people of China. What we do for the young men of Canton will be felt

throughout the Empire and throughout the world.

Let us extend to them the hand of fellowship by introducing to them the Y. M. C. A. Let us give them a suitable building in which to come in contact with this world movement. Let us show to them the Christian spirit, and so help to bridge the chasm which has existed these many centuries. Let us help perpetuate the memory of Robert Morrison, who labored and died for China.

Contributions may be sent to Mr. F. B. Schenck, Treasurer, International Committee of Young Men's Christian Associations, New York City.

C. A. NELSON, (A. B. C. F. M.)

Canton, China.

Approved by J. K. Robb.

POWER OF THE WORD.

A colporteur sold four gospels to a Chinese woman who was standing on a doorstep, and then passed on and, I suppose, forgot all about it. When the woman's husband came in he put them away unopened. Later on he thought they might contain some kind of Western learning that would be useful in the school which he proposed to open. Down came those four gospels; but instead of finding the things he wanted to find about Western education and Western science

he found something else laid hold upon his heart and his imagination, and after he had read the books himself he read them over to the members of his household, and then they said:

"This God is not like our gods. We had better worship Him."

So they stopped their old forms of worship, and they said:

"How shall we worship this God?"

They searched the gospels again, and found the verse which says "God is a Spirit;" and so they said:

"We will make no idol, we will have no shrine, we will erect no temple;" but every morning when the door was opened the old gentleman went out and knelt on the flagstones, and bowed his head on the ground and said:

"O God, we truly worship Thee."

And he went on in this way for five years. It was primitive patriarchal worship, almost like Abraham or Jacob may have worshipped on the plain. Then God led an evangelist to that village, and he discovered this Christian family, and was amazed at the knowledge which this old gentleman and at least two other members of his household displayed of the gospel, and of the essential facts of our Christian faith. There is the beginning of another Church in that province through the Word of God.—*Ex.*



This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If He is silent as to explanations of trying providences, let us be silent in our final submission. God knows what is best for us; that is enough.—*Theodore L. Cuyler, D.D.*

EDITORIAL NOTES.

At a special meeting of the Foreign Board, held in New York, Friday, March 1, 1907, Rev. R. A. Blair, minister of the congregation in Utica, O., and Mr. Ernest C. Mitchell, a licentiate, were appointed missionaries to China. Both of these young men have long cherished a desire to be engaged in missionary work abroad and appear to be admirably qualified for that form of service, well educated, in good health and avowedly desirous to follow the guidance of the Holy Spirit. Arrangements shall be made for their departure in the autumn, so that, if the Lord will, they shall be in the field of their choice before the end of this year.

At the regular meeting of the Board, Tuesday, March 26, a letter was read from another licentiate, Mr. W. M. Robb, who offered himself as an applicant for foreign missionary work. And, as he seemed to possess the requisite equipment, he, too, was appointed to China. We solicit the prayers of home intercessors for these young ministers, that they may be filled with the Holy Spirit, and thus thoroughly prepared for the noble work to which they have consecrated their lives.

Pastors are again requested to announce from their pulpits the call of the Board for three young women to be sent out as teachers, one for China, another for Syria, and a third for Asia Minor. The only requirements are good health, teaching ability, and the possession of a missionary spirit. There should be unceasing prayer to the Lord of the Harvest.



Individuals and churches are reminded that about

TWO HUNDRED AND FIFTY DOLLARS

are still required to make up the amount called for to purchase a house for missionary purposes in Tarsus, Asia Minor. In the opinion of the brethren, who represent us in that field, the building is a necessity. And a very few dollars from each congregation that has not yet contributed will complete the sum of

TWO THOUSAND DOLLARS

and put a desirable piece of property into the hands of the Mission.



Within the last seven months OLIVE TREES has received the following offerings from the young women of the Reformed Presbyterian Church toward the salary of their missionary:

L. M. S. of Miller's Run Cong....	\$12.50
Miss Margaret E. Atchison, Olathe, Kans.	3.65
Mrs. J. B. Williamson, Cambridge, Mass.	3.65
Mrs. M. E. McKee, Clarinda, Ia..	15.00
Mrs. J. C. Taylor, Beaver Falls, Pa.	5.20
Mrs. A. M. Turbitt, New York...	5.20
Miss Sadie E. Caskey, Allegheny, Pa.	10.00
Two friends of Missions, New York	25.00
Miss Sara M. Robinson, Dresden, O.	4.50

There has been a large falling off in the contributions to this fund within the last few years. If the readers of OLIVE TREES will turn to Editorial Notes in the March number, they will find that we were able to pass on to Treasurer Walter T. Miller only \$114.10 for the year 1906. Will not the young women of the Church who have never pledged anything for this purpose enroll their names now? There are few who cannot spare **a cent a day**, and there are many who can lay aside **a dime a week** over and above what

they are giving for foreign missions, to help make up the full amount needed to support a representative in some foreign field: \$1,000 for a married man, ordained minister or physician; \$600 for an unmarried minister or physician, male or female, and \$500 for a missionary teacher. Make the experiment and send us the result on the first day of the year as a New Year's Offering to the Lord.

The following contributions have also been received from the ministers and elders of the home Church:

Memorial of Rev. D. McKee. . . . \$15.00
Mr. John Robinson, Dresden, O. . . 5.00



OLIVE TREES thankfully acknowledges the following contributions for different purposes:

Four dollars for the Syrian Mission, the "annual offering of Mr. and Mrs. Garner Duguid, of Fremont, Indiana, in memory of their little son who died two years ago"; twenty dollars from Mrs. G. E. Elder, of Cambridge, Mass., to be "placed in some of the missionary funds where it is most immediately needed"; fifty dollars from the Reformed Presbyterian Sabbath School in New Castle, Pa., toward the purchase of the building in Tarsus, Asia Minor; thirty dollars from Mr. J. M. Fleming, of San Jose, California, for the benefit of the Theological Seminary in Allegheny, Pa., with the wish of the donor "that the school

of the coming prophets may be sustained and blessed"; sixty dollars from the Young People's Society of Christian Endeavor, of Second New York, for a bed in Latakia Hospital; and one hundred and forty-six dollars from the Sabbath School of Second New York, toward the relief of famine sufferers in China.



Last month OLIVE TREES received and passed on to Treasurer Miller, Three hundred and seventy-two dollars and fifty cents from the women of Second New York and their friends for Mountain Schools in Syria. Class 12, of the Sabbath School of Second New York, has also contributed ten dollars toward the "Memorial Thank Offering" for China.



The Secretary of the Foreign Board again offers for sale the three rings that the late Miss Jennie B. Torrens entrusted



ed to him to be disposed of for the benefit of the Mission at Tak Hing Chau, West River, China.

There is a tribe on the Island of Sumatra which was, until a few years ago, entirely given up to cannibalism, and where the sacrifice of human beings was no rare occurrence. When the first missionary settled there he was asked by the natives how soon he would be going away. "I shall not go away," he replied; "I have come to stay." "Do you know," said a native, "that you are like a grain of corn thrown on a beaten path, which the birds will soon eat up? You had better go away." "He Who has thrown me on the path," said the missionary, "can keep me from harm." He stayed, and as the results of this one man's labor the station to-day is the center of seven communities, in which the Christians number fully three hundred, and almost the whole population of the district is under the influence of the Church.—*The Record of Christian Work.*

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REV. A. I. ROBB.....	}	<i>Tak Hing Chau, West River, South China.</i>
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<i>Jewish Mission,</i> <i>800 So. Fifth Street, Philadelphia, Pa.</i>

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Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, 82 Beaver Street, New York.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 507 Penn Building, Pittsburgh, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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